A delicate Diet, for daintiemouthde Droonkardes.

Wherein the fowle abuse of common Carowsing, and Quaffing with hartie draughtes, is honestlie admonished.

By George Gascoyne Esquier.

Tam Marti quam Mercurio.

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To the right Worshipfull his ſynguler good friend, Lewes Dyue of *Broomeham*, in the Countie of Bedforde, Eſquyer, George Gaſcoigne wyſheth continuance of Gods fauour.

(.·.)

SYR, you maye poſsibly condempne me of greate ingratitude, who (hauing combred the whole worlde with my thryftleſſe workes) haue yet neuer remembred to preſent you with any of them: And in deede your great friendshippe woulde rather challenge at my handes, the preheminence of ſuche pleaſures, togeather with the redoubling of greater good wyll, as God ſhall pleaſe to enable mee.

But Syr, when my wanton (and worſe ſmelling) Poeſies, preſumed fyrſt to

peark abroade, they came forth ſooner then I wyshed, and muche before they deſerued to be lyked . So that (as you maye ſithens perceyue) I was more combred with correction of them, then comforted in the conſtructions, where-vnto they were ſubiect. And too make amendes for the loſt time which I miſ-beſtowed in wryting ſo wantonlie : I haue of latter dayes vſed al my trauaile in matters both ſerious and Morall.

I wrote firſt a tragicall commedie called *The Glaſſe of Gouernment*: and nowe this laſt ſpring, I tranſlated and collected a worthy peece of worke , called *The Droomme of Doomes daie* , and dedicated the ſame to my Lord and Maiſter: And I inuented a *Satyre*, and an *Ellegie* , called *The Steele glaſſe* : and *The complaint of Phylomene* . Both which I dedicated to your good Lord and myne , *the Lorde Greye of VVylton*: Theſe vvorks or Pamphlets, I eſteeme both Morall and Godly: whereof although I preſented you no Coppies, yet am I not therein ſo blameſull as vnhap-

vnhappy. Surely I muſt needes alledge that I had verie fewe Coppies thereof my ſelfe: and yet of thoſe fewe, I had one readie to haue ſent you, the laſt time that my Brother *Iohn Dyne* was in the Cittye.

But at the very inſtant of his departure it was not redie: So that I fayled thereby of my determynation, and remayne at your curteſie for the acceptance of this iuſt excuſe, wherunto I hope the rather to perſuade you, by preſenting this ſmall pamphlet called, *A delycate Diet for Droonkards*, vnto your name and patronage, the which I beſeech you to accept as a pawne and token of my contynuing good wyll, I knowe you, and the world hath alwayes eſteemed you, for a paterne of Sobryetie, and one that doth zelouſly deteſt the beaſtlie vyce of droonkenneſſe: This ſmall worke is therefore ſo much the meeter to bee dedicated vnto you: I preſent it, both for that reſpecte, and for mine owne diſcharge: and therewithall the Coppies of the

workes before named: I dyd often reueale, but neuer preuayled, in the errande which my brother *Iohn* commytted to my ſollycytyng when wee laſt were together. I praye you accept my good wyll in all things: and ſoone after Mgihelmas (by Gods leaue) I wyll ſee you. The God of our Forefathers continue his mercye and grace to vs all, now and euer.

From my lodging in London, the. 10. of Auguſt. 1576.

¶ Your bounden and aſſured
George Gaſcoigne.

A delycate Diet for *Dronkardes.*

WHyles I tra-uayled in Translation, and collection of my Droomme of Doomes daye: and was buſyed in ſoꝛting of the ſame (foꝛ I gathered the whole out of ſundꝛy Pamphlets:) I chaunced at paſſage, to eſpye one ſhoꝛte Epiſtle, wꝛitten againſt Dꝛonkennelle. And though the reſt of ſuch Treatiſes, as I founde in the ſame Coppie, dyd carrye none expꝛeſſe name of theyꝛ ſeuerall Auchours: yet this Epyſtle was therein entytuled:
An Admonition of Saint *Auguſtine* the Biſhoppe, for the eſchewing of Droonkennelle.

Which Epiſtle, both foꝛ the credite of the Auchour, and foꝛ the tytles ſake I thought good to peruſe: fynding the

ſame compendious, and eloquent, as the ſame Authour dyd commonlye wryte.

But when I had throughly conſidered it, and therewithall had ſome conſideration of the huge enormyties, and ſhames which daylie followe that ſinne: yea, when I had fullye aduiſed mee, howe commonly it is nowe a dayes exercyſed amongſte vs: and how ſlylie it ſtealeth into this Realme through continuall cuſtome of chæring, and banquetting: I thought it ſhoulde not be vnprofitable, nor any way vnpleaſaunt (vnleſſe it be to ſuch as can not abyde to heare of vertue, for feare leaſt they might be aſhamed of theyr vyce) to adde ſome Authoryties and examples for the more ſpædy extyrpation of this monſtrous plant, lately crepte into the pleaſaunt Orchyardes of Englande.

And ſurely it is time (yea more then tyme) that we ſhoulde foreſee, and learne to auoyde, thoſe Permaydes of myſchicfe, which pype ſo pleaſantly

in

in euery Potte, that men be thereby allured to sayle into the Ilandes of all euyll. And there (being iustly depryued of Gods grace.) are transfourmed into most ougly shapes of bryte Beastes.

And least I séeme ouer sodainly to leape into my matter, and ouer rashly to rayle before good proofe of reproofe, let mee set downe this for my generall proposition, That all Droonkardes are Beastes: yea, let mee not shrinke to affyrme that not onely, all common Dronkardes are Beasts, but euen the wysest councellour, the graueſt Philosopher, the conningest Artificer, the skylfullest wryter, and the most perfect of all sortes and Estates, if they chance at any time to bée infected, and contampnate with this Beastly vice, shall be (in that doing) very Beastes also.

Mary, as there are on earth sundrye sortes of Beastes, so séemeth it that this Sorceresse (Drinke) doth also in her transformed Crewes, obserue a wonder-

A delicate dyet

wonderfull varyetie: For some men delyghting in her onely for pleasure, and good fellowship (as they terme it) do no furder excæde then into a certaine iocunde myrth, and dallyaunce: and yet therein also they chaunce most commonly to geue no small cause of offence. Then, this sorte of Drunkards, I can best compare vnto Apes, whose pæuishe propertie, is to bæ delyghted with eucric fonde toye, and tryfle: and whose busie nature can seldome or neuer be exercysed, without hurt or dommage.

Another sort of men, stepping a foote further, do fall vnto brawlyng and quarrellyng: not vnlyke to the Beares and Boares of the Forrest, whose chiefe delyght consisteth in pertycular combat with theyr owne kind.

Another sort (of a more mallicious nature) wyll lye in wayte (in theyr drunkennesse) to entrap their companions with some disceypt. And such I accoumpt (for all theyr cunning) transformed into Foxes, and wyly Wolues. What shoulde I speake of the

Leche-

for Droonkards.

Lecherous Dronkarde, who (lyke a Goate) wyll spare neyther Sex, Age, Kyndred, nor companion, in the fylthy heate of his lewde concupyscence. Or of the prowde Dronkarde, whiche (Peacocklike) doth iet in euery streate: Neyther ashamed to shew his vyle vanytie, nor yet neuer abashed, tyll hee fall downe in the channel, as the Peacocks pryde is abated when hee loketh towardes his feete.

To conclude, they are all eyther hoggishly dronke, and then lye vomitting and belching with great griefe, and greater offence, or else they become Asses, and sluggishly consume in sleepe, that Golden tyme which is lent vs to vse and bestowe to the honour of God, and for our owne anayle.

So that (as I sayde) I dare take in hande to defende this proposition, that All Droonkards are Beastes. And since God hath made none other so notable difference betweene Man and Beast, as that he hath endewed the one, and depriued the other of reason and vn-

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derstanding: I thought méete both to translate the foresayde Epistle, and also somewhat of my selfe, to wryte as an Inuectyue, against this so perrylous a Théefe, which so robbeth and despoyleth men of the most precious Jewell and treasure whiche God bestoweth vpon them. And to beginne with the Epistle of S. Augustine, the wordes thereof are these.

*ALthough, my deerly belo*ued, I hope ỳ you through the grace of Christ, wyll feare Dronkennesse, as you feare the pit of Hell: and that not only you wyl drinke no more then is conuenient, but also that you wyll not compell or allure any other to drinke more then wyll suffise: yet shall you take in good part this councell of mine, because it can not be chosen

ſen, but that ſome will be neclí-gent, and are not able to keepe themſelues ſober . But you which doo alwayes banquette ſoberlie, and temperately, take not this as ſpoken to your re-proche: for it is neceſſarie that we do ſometimes rebuke dron-kardes.

Then whereas (welbeloued brethren) Droonkenneſſe is a great euyll, and an odious ſin vnto God: yet is it ſo growen in vſe , with many menne throughe the whole worlde: that with ſuch as wyll not vnder-ſtand Gods cõmaundements, it is now taken to be no great ſinne: ſo that they mocke and ſcoffe in their banquettes, at ſuche as can not beare many Cuppes, and are not aſhamed to bynde men by an enuious knot

knotte of friendship that they shall drinke more then behoueth. But he which compelleth another man to make himselfe dronken by often bybbing: it were lesse euyll for that man, if he should Wounde his flesshe with the swoorde, then that he kyll his soule by dronkennesse: And because our bodyes are earthly, euē as when there hath beene some ouer greate dashe or glut of raine continuing long, the earth is soaked and resolued in myre, so that no tyllage can be made in the same: In lyke maner our flesh being made dronken, can neyther receiue the spirituall tyllage, nor yet the bread and foode, which is necessarie for the soule. And as all men doo desyre to haue sufficient and

compe-

competent showres of rayne in their fieldes and closes, so that they maye bee able both to exercise tyllage, and to enioye the plentie of their fruites and encrease: so in this field they shoulde drinke but so much as behoueth: least by excesse and droonkennesse, the verie earth of their body, (being as it were turned into a verie Fenne and Quagmyre) may better serue to breede Woormes and Serpentes of vice and sinne, then it shoulde bee able to bringe forth the fruits of charitie. For all Droonkardes are euen such as Fennes & Marishes seeme to be in al respects: you are not ignorant (welbeloued) what groweth in Fens: for whatsoeuer groweth therin, bringeth forth no fruite, therein breede

Serpents

Serpentes & sundrie kinds of Wormes, which doe bring more horrour & dread, then encrease of victual: Euē such are Dronkardes, being fyt for no profite, or commoditie: for oftentimes in theyr dronkennesse they know neither themselues, nor any body else: neither can they goe, stande, nor speake any thing that pertayneth vnto reason: yea, oftentimes they are not ashamed to cramme vp their stomacks, euen to vomiting, and quasse (out of al measure) by Cuppes of assise and measure: then he which can get the vpperhande, desireth praise of his fowle and filthye faulte.

But they which delight therein, doo goe about wonderfully to excuse themselues, saying: I

should

shoulde vse my friend but vncurteously, if as often as I byd him to my house, I gaue him not as many Cuppes as hee would call for: But let him be no friende of thine, which wyll make thee his enemie, & which is enemie both to thee & to himselfe: if thou make both thy self & another man droonken, thou maist haue that man thy frend for a tyme: but thou shalt haue God for thy perpetual enemie. Then consider wisely, whether it bee commaunded that thou shouldest separate thy selfe frō God, to ioyne in league with a Droonkard.

And to conclude, do thou neither compel any man to drink, nor binde any man by oathes to drinke: but leaue it vnto his choyse to drinke as much and

as lytle as hee lyſteth: that if he wyll needes make him ſelfe droonken, he maye perſhe alone, and not both of you bee caſt away.

Let thoſe which bee incontinent and prodigall in bybbing, conſider with themſelues, if they be not to be iudged worſe then brute Beaſtes: for whereas brute Beaſtes wyll drinke no more then that which ſhall ſuffiſe them, they wyl yet drink fowre tymes more then behoueth: and that which might haue ſerued to refreſhe theyr bodies three or fowre dayes, with reaſonable contentacion, they ſtriue to ſpend and rather to caſt it away in one daye: yea, woulde to God that onely the drinke were caſt away, & not they themſelues alſo ſhoulde

periſh,

periſhe: But if we eſchew this at any tyme, peraduenture the Droonkards are offended, and do murmure againſt vs.

Well, though there want not ſuch as wyll be ſo offended at vs, yet by Gods grace there wyll be many which (hearing this holeſome counſell) ſhalbe deliuered from this ſo greuous an enormitie & ſinne: and they alſo which are moued & angrie with ſuche as ſpeake againſt their yoakefellowe, & lemmane Droonkenneſſe, and let them geue mee leaue to pronounce this ſentence with open mouth: That whoſoeuer delighteth in Droonkenneſſe. And doeth not earneſtlie repent and amende the ſame, but doth remaine in his Droonkenneſſe, without cō-trition and reformation, ſhall

doubtles periſhe for euer and euer: for the holy ghoſt doeth not lye by the holy Apoſtle, ſaying: The Droonkardes ſhall not enherite the kingdom of God: And therefore as many as bee Droonkardes, ſhall doo better, not to be offended with you, but with themſelues: and let them with the helpe of God, ſhake them ſelues out of the dyte of dregges, or out of the fylthe of droonkennesſe, whiles there is yet place and time to repent: and make al the haſte that they can (by Gods helpe) to ryſe againe. For droonkennesſe (euen like vnto hell) whomeſoeuer it ouercommeth,) vnleſſe worthy repentaunce do folow, and amendment alſo beare it company,) it doeth ſo ſtoutlie challenge them vnto it ſelfe,

that

that it ſuffreth them not (at al) to returne out of the darke pyt of hell, vnto the light of Charitie, or ſobrietie.

Wherefore (brethren) whyles I put you in minde of theſe things, I doo abſolue and diſcharge my ſelfe before God: and whoſoeuer contemneth to heare mee, and is prone and prompte to bybbing, or wyll ſweare & compel other men at his banquets to drinke, ſhalbe guiltie at the day of iudgement both for himſelfe, and for other men: Yea, and (that which is more abhominabe) ſome of the Clergie which ought to forbid this, doo them ſelues alſo conſtraine many to drinke more then is expedient for them. Well, let them begin to amend and correct them ſelues, and

then let them chastise others, that when they come before ỹ Tribunal seate of Christ, they encurre not the danger of punishment for other mens dronkennesse, but rather that they may deserue to attaine euerlasting rewarde, whyles they amende themselues, and cause not to chastise & correct others also.

And this aboue al things I beseech you, and by the dreadful day of iudgement, I coniure you, that as often as you banquette among your selues, you doo banishe and spew out of your feasts and merryments, (euen as it were the poyson of the Deuyl himselfe) that filthy custome, whereby three and three doo vse without all measure, to drinke eyther against

theyr

their wyls, or at the least wit h-
out any appetite to drinke: for
th at vnhappy and mischeuous
custome, doth yet smell of the
smoake of Paganisme: and
whosoeuer vseth it, or suffreth
it eyther at his owne table, or
any other company, let him not
doubt, but that he maketh him
selfe a sacrifi e to the Deuyll,
synce therefore proceedeth that
not only the body is weakned,
but also the Soule is thereby
wounded and slaine: Where-
fore, I beseech God of his mer-
cie, that he vouchsafe to enspire
you with such grace, that this
so shamefull and lamentable
an euyl and wickednesse, maye
become such an horrour vnto
you, as that you suffer it neuer
to be committed, but that you
conuert that to helpe & refresh

the poore, which shoulde haue bene cast away in superfluous dronkennesse. And this by the helpe & grace of our Lorde Jesus Christ, who with the Father and the holy ghost, lyueth and raigneth God, worlde without ende. Amen.

HYtherto the words of S. Augustine, in such sort as hée wrote the sayde Epystle: whereunto I meane nowe to adde this short Treatise following, to the same ende and purpose that the sayde Augustine dyd wryte the same Epistle: And yet dw confesse a trueth, It is commonlye sæne, that as in all actiuities, or common sortes of exercises, we straine curtsie, and refraine to shewe our cunning, immediatly after that any excellent man hath dealt in the same

same before vs : least thereby wée might sooner detect our owne weakenesse, then better & amend the doings of others: (yet when Apelles was present, meaner Painters woulde not prease to take pensyl in hande: neither would Marsias wel vaunt of his gaine in cōmendation, by striuing to warble vpō the Harpe, which Apollo had erst layde asyde) so it may sæme no lesse wonder, that I being a simple wryter generally, and perticularly (for Diuinitie) altogeather vnskylfull, woulde presume to take pen in hande, after so holy a Father as Augustine, so profoundly studied, and so well adorned with skyll to endight, both pleasantly, and pythily.

But for that my purpose and enterprise is not to contend in cunning, but rather to consent in doctrine, not to striue in curiositie, but to agræ in vniformitie, nor to hunt for perticular prayses, but to labour for a generall profite, therfore I am bold (in so honest a cause) to doo my best: Besæching the

Reader,

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Reader, neither to regard the vnpleasauntnesse of my Style, nor the nakednesse of my simplicitie: but only to consider the necessity of my reprehensions, constrained by the extremitie of this beastly vice, which Augustine in his tyme dyd so sharply rebuke.

And surely if our common custome therein practised, dyd not much more exceede in the superlatiue degree, then the shortnesse of this his Epistle before rehearsed, doth minister occasion of further treatie, I coulde haue bene better contented to haue kept scilence, then thus to haue sowed a patche of Chamlette, in a garment of Satten: One comfort (I must confesse) I haue conceyued, that I can spende no worse in this small trauayle, then a number of learned & Godly teachers haue done before mee. Who calling and crying dayly against this horrible, & beastly custome, haue the deafe eare turned vnto their spirituall admonitions, and are constrayned (with great griefe of minde) to leaue this swynishe sorte of

people

people, wallowing in the dyrt & myre of their most execrable drunkennesse. Such is the very nature and property of sinne generally (but of this sinne especially) that where it once getteth ye maistry and vpperhand by continuall custome, it hardneth the hart, blindeth the eyes, amaseth the vnderstanding, bewitcheth the sences, benoometh the members, dulleth the wyts, prouoketh vnto beastlynesse, discourageth from vertuous exercise, maketh lowely to seme lothsome, hasteneth crooked age, fostereth infirmyties, defyleth the body openly, & woũdeth the soule vnseen.

This is that Circe, or Medea, which can Metamorphose, & transforme men into ougly mishapen monsters, yea, the gallauntest pæres, into senceless Stocks, and mightiest Monarkes into brute Beastes. For was not Noah (euen the chosen seruaunt of God) through this beastly vice, so Metamorphosed, that he lay in his Tent vncouered, and shewed thereby the secrets which shame and nature forbyd vs to disclose Genes. 9.

disclose? But what punishment fell vppon his yongest Sonnes posteritie therefore: euen a perpetual bondage & seruitude, and in lyke manner, what
Genes. 19. shoulde wee accoumpt Loth and his Daughters but Beasts, who in theyr dronkennesse, cõmitted abhominable incest in the sight of God? Or what
Iudges. 16. preuayled vnto Sampson, the marueilous force & strength wherewith God had blessed him, to ouercome so many enemies in battayle, (when wallowing in concupiscence, which is a coson to this lothsome vice) he bewrayed vnto Dalyla the secrets of Gods misteries, and so became a mocking stocke vnto his enemies? of a mighty Champion, he became a mylksop: of a Giant a Gnat, and of a Patrone & defendor, a Babe & a weakling, ready to craue defence of others: suffering his eyes to be plucked out of his head, and his body to be led about as a common skorne and pastime for the Philistines.

Holofernes, in all the pompe of his
Iudith. 12. 13. 14. pryde, and in the very middest of his

huge

huge boaſt and armie, (being brought dronke a bed) left his head in pawne with thoſe whome he thought to haue ſubdued, & ſo diſcomforted his ſouldiors by the ſoddaine terror of his death, that the poore Cittizens of Bethulia, (whoſe people they earſt determined to haue deuowred) could nowe boldly yſſue out of their walles, & put them to ſhameful flight and ſlaughter: O wonderful exchange, the ſtoute Chaptaine which in his owne blynde imaginacion, thought hymſelfe ſtrong enough, (with his hoſte) to haue ſubdewed the whole world, was (through the ſhamefull defect of this beaſtly vyce) conquered in the middeſt of all his force by one weake womans hande: I might rehearſe ſundry famous examples out of the holy ſcripture, ſufficient to terrifie and withdraw any Chriſtian mind from this horrible and beaſtly abhomination. But as I haue partly begonne with the beſt & principal authority, ſo wyl I yet recite ſome examples out of Heathen Authors, who wrote

of

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of the ages paſſed, and then conſequētly deſcend vnto our owne age preſent: in which this enormity doth ſo farre exceede that (if dead men might be called againe) the Forefathers ſhould not want ſufficient cauſe to wonder at our impudencie, who hauing not the cloked excuſe of ignorance, and lacke of inſtruction, which the Heathen might (after a ſort) alledge in defence of their defects, are not aſhamed to procéde & to ſurpaſſe all ages, in ſo lothſome and beaſtly a tranſgreſſion: whereas in all Morall vertues, we can neuertheleſſe be content to come farre behind them.

Alexander the Macedonian, who by his valiaunce & proweſſe, in leſſe then twelue yeeres, conquered & ſubdued, Illiria, now called Slauonia, the Cittie of Thebes, with the Territories and Countreyes adioyning: yea al Greece, Aſia, Perſia, and India, with the Eaſt parts of the whole world: being ſetled in peaceable poſſeſſion of his dominions, gaue himſelfe ouer vnto vanity & pleaſures, and at the laſt to exceſſiue

dronken-

drunkennesse: whereby hee became so odious vnto his people generally, that they priuily conspired his death, & executed the same: So that they hauing respect to the excellencie of his singuler vertues, and therewithall weying that his ouerthrowe came chiefly by this detestable vice: I can not better terme him then a mighty man, transfourmed into a brute Beast. Apitius not contented to distemper his owne body continually with wine & delicate fare, and after much & great consumption therof, to find an hole in his bags. as bigge as fiue hundreth fowre score & three thousand, fifty & fowre pounds sterlings, did yet infect the whole City of Rome, with poiso of ỹ same abomination: which in times past had bene a perfect Myrror of temperance to other Nations: but in the ende he beastly & most vngodly, dyd wilfully drink poyson, and destroyed himself, fearing lest the remnant of his substaunce would not minister sufficiētly vnto the plotforme or foundation which he had layd

in

in this abhominable bybbing, banquetting, & quaffing: and what shall I name this man, but a beastly Metamorphoser both of himself & of others? Lucullus a famous Romane, both for learning & skyl in Martial feats, after a nomber of great victories, & exceding Fame got by temperaunce in iustice, and pollitique gouerment, dyd geue him selfe ouer vnto such an Epicures lyfe, and sonke so deepe into the gulfe of this odious enormity, that in th,end he lost his wyts and memory, & with all his substaunce was lyke a chylde, committed vnto the charge & direction of others: and was not this a playne Metamorphosis? What should I rehearse the Histories of Lucius verus, Marcus Bibulus, Sergius, and sundry other Romaines? who wallowing and delyghting in this beastly vice, Metamorphosed thēselues most monstrusly. For we must not thinke that the auncient Poettes in theyr most famous workes, dyd dyrectly meane as the lyterall text of theyr Fables do import:

but

but they dyd Clarkly in figures, set before vs sundry tales, which (being wel marked) might serue as examples, to terrifie the posteritie frō falling into sundry vanities, and pestilent misgouernments: and therupon, they feigned ỳ Medea, Circe, and such other coulde Metamorphose & transforme men into Beastes, Byrdes, Plantes, and Flowres: meaning therby, that whosoeuer is so blinded in sensuality, that forgetting his intellectuall reasons, & the better part of his vnderstāding, he follow the appetite and concupiscence of nature, he shal without doubt transforme him self, or be transformed from a man to a Beast, &c. For what greater imperfection can we alledge in the most brute and sauage Beasts, then to follow sensuall appetyte, vnto al vaine apparaunce of delyghtes? Nay, rather we must confesse that Beasts dō by a natural instincte obserue a certaine mediocritie, in many thinges whiche dō by extremitie turne into vice: The Beasts and Cattell, with Fowles, Fishes, and other such creatures, voyde of reason: dō yet couet or desyre the acte of generation, but onely at certaine times prefixed, when nature doth

therunto kindle and prouoke them. But men who challenge a perfection aboue all other creatures, doo beastly and more then beastly, and abhominably delight therein, (naye, prouoke & pamper the dayly encrese therof) to the weakning of their bodies, offending of their deuout & wel disposed brethren, & high displeasing of almighty God:

The Beasts, &c. neuer or seldome do surcharge theyr stomacke with more meate then they maye well disgest, but men doo cramme them selues with Cates, vntyll they be constrained to vomitte: Beastes, whē they are stirred or prouoked to wrath and angre, doo yet presently passe ouer the mallice, without entent of reuenge: But men can reteyne a mallice, yeres & ages: whereby the destruction of sundry worthy famyllies hath ensued. And now to touch our purpose more perticularly: Beasts are satisfied with drinking once or twise a day at ordinary and accustomed howres, but men are not ashamed to syt bybbing, quaffing, and tolling of pottes, whole daies and nyghtes: So that a iust accoumpt of their lyues being called, they maye same neyther borne to do none other thing, or else to

haue

haue so guilty mispent their time, that the most brute and senceles Beastes, are able to accuse them of sundry huge enormities.

By these and sundry other reasons, I thought not impertynent to name this detestable vice of dronkennesse, the Circe or Medea, which Metamorphoseth, & transfourmeth men into most ougly and monstrous shapes & proporciõs: wherof I haue brought forth some examples out of holy scriptures, and others some out of the Heathen Authors, which wrote the facies and gouernmentes of the famous Romaines.

But now if we consider our own age (yea our owne Nation) the verye chiefe cause which made me presume to adde this smal treatise, vnto the Epistle of S. Augustine, we shal find by too true experience, that we do so much excede al those that haue gone before vs, that if they might seme as men transfourmed into Beasts, we shal rather appeare as Beasts mishapen & chaunged into Deuyls. And in this accusation, I do not onely summon the Germaines (who of auncient tyme haue bene the continuall Wardens of the Dronkards fraternitye and corporation,) but I would also cyte to

appeare our newfangled Englyshemen, which thinke shame to leaue any newe fashion (so that it be euyll) vntryed or vnfollowed. For now a dayes what Marchaunt, what Artificer, nay, what botcher, or bongler, in any occupation, can be contented to cunite his friende to dynner, or supper, vnlesse he do his best, to geue him a Cup of Magis (as they terme it) and beguile both the Coffer of their store, and the treasure of theyr soule, with counterfeyte names to cloake their beastly inuentions: Wherin I note the vyce so much the more daungerous, since they cannot denye, that they are dayly therof both admonished and reproued by sundry learned & godly Teachers and Preachers: who painfully and zealously do erhort them from this Quaffing, Carowsing, and tolling of Pots.

But what amendment followeth in many of vs: surely I tremble to wryte it, and it greeueth me sufficiently to thinke theron, that in stede of reformation, they scoffe and taunt amongst them selues, in theyr banquets, saying: Friendes we are forbidden to Quaffe, or to Carowse, and therfore let vs vse none other drynking but a harty draught:

draught: And hauing thus (in theyr owne frantike imaginations) cloaked theyr deuyliſhe & damnable intent, they proceede vntyll this new founde harty draught, bee found fiue tymes woorſe then theyr former Quaffing & Carowſing: O groſſe blindneſſe of harte: can impudent men thinke ſo to deceyue the almightye God, which ſæth the ſecrets of al hartes? no ſurely. For hee vvhich dwelleth in heauen shall laugh them to ſcorne: yea, the Lorde shall vexe them in his ſore diſpleaſure. Let vs but conſider this one thing: in what ciuyll Realme or dominion, where the people are taught and exerciſed in the commandementes and counſels of God (England onely excepted) ſhall we ſæ the vnthriftye Artificer, or the labourer, permitted to ſyt bybbing and drinking of Wine in euery Tauerne? or what woman (euen amongſt the dronken Almaines) is ſuffred to followe her Huſbande vnto the Alehouſe or Bærehouſe? But it were folly to ſtand ſo much vpon theſe meane perſonages, who for lacke of wytte or good education, maye eaſily be enclyned to thinges vndecent.

Psal. 2.

I woulde (for God) that our gentrie, and

the better sort of our people, were not so much acquainted with Quaffing, Carowsing, and drinking of harty draughtes, at many mery conuentions: would God that we learned not (by the forenamed) to charge and coniure each other vnto the pledge, by the name of such as we most honour and haue in estimation: Alas, we Englishe men can mocke & scoffe at all Countreyes for theyr defectes, but before they haue many times mustred before vs, we can learne by lytle and lytle to exceede and passe them al, in all that which (at first sight) we accoumpted both vyle & vyllanous: The Spanish codpeece on the bellye: the Italyan waste vnder the hanch bones: the Frenche Ruffes: the Polonian Hose: the Dutch Jerken: and the Turkie Bonnet: all these at the first we despised, & had in derision. But immediatly (Mutate opinione) we do not onelye reteyne them, but we do so farre exceede them: that of a Spanish Codpeece, we make an English football: of an Italyan waste, an English Petytoate: of a French ruffe, an English Chytterling: of a Polonian Hose, an English bowgette: of a Dutch Jerken, an olde

Before your Maistrelle and best beloued sake, pledge mee this Cupfull. &c.

old Englisch Habergeone, and of a Turkie bonnet, a Copentank for Caiphas: In lyke manner we were wont (in tymes past) to contempne and condempne the Almaines and other of the low Countreyes, for their beastly drinking and quaffing. But nowe a dayes (although we vse it not dayly lyke them, for it sæmes that they are naturally enclyned vnto that vyce) yet, when we do make banquets and merymentes; as we terme them, we surpasse them very farre: and small difference is founde betwirt vs and them, but only that they (by a custome rooted amongst them, & become nert Cosē to nature as before sayd) do dayly wallow in a grosse maner of beastlines, & we think to cloake the filthinesse therof by amore honorable solemnitye, & by the cleanly tytle of curtesie. The Almaines with their smal Renish wine are contented: or rather thē faile a cup of Bære may entreate them to stoupe: But we must haue March bære, doble doble Bære, Dagger ale, Braggot, Renish wine, White wine, French wine, Gascoyne wine, Sack, Hollocke, Canaria wine, *Vino greco: Vinū amabile*, & al the wines that may be gotten: Yea wine of it selfe is

not sufficient, but Suger, Limons, & sundry sortes of Spices, must be drowned therin, to minister matter vnto our vaine delights & to beguile our selues with ỳ baite which dronkennesse doth therein lay for vs. And all this must be couered with the cleanlye name of curtesy, & friendly entertainment.

But geue mœ leaue (ỏ Droonkards) to aske you this question, if by this curtesy, & friendly entertainement of yours, a friend which is constrayned thus to pledge you, doo chance to surfeyte, & to fal thereby into such distemper, that he dye thereof: what kind of curtesie shall we then accoumpt it? or what friendship can be found in such entertainment? yea, if he escape surfeyting or daunger of death, (which is seldome auoyded in them that vse drinking vnmeasurably) yet if his former good fame & credyte be thereby so much touched, that his graueſt friends take iust occasion to reprehend him, & to withdrawe theyr good wyls from him: shall hœ not haue iust cause to condempne this curtesy as coũterfayt, and curse this feyned friendship? At the least, though his worldly friendes wynke, and temporall death forbeare him a whyle, let

him

him yet not thinke to escape the iust iudge ment of God, who punisheth the abhomination of iniquitie, vnto the third & fowrth generation. And in these thrée poynts, especially haue I considered the enormity of this sinne: For that it weakeneth and endaungerth mans body dayly, it impayreth his credite openly, and woundeth his soule secrætly. So that for mine owne particular opinion, I could wyshe that (Italian or Spaniard lyke) we vyd altogether banishe from our banquets, the common curtesy of drinking one to another at all: not that I would læme thereby to condempne it (of it selfe) if it be but temperately vsed, but because I finde that the pleasauntnesse of the drinke, and the infirmity of our nature do beget one draught vpō another, so that beginning with curtesie, we ende with madnesse and beastlynesse. And well wrote hæ which sayd, that the first Cuppe quenched thyrst, the seconde enduced myrth, and reioysing in hart, the thyrd voluptuousnesse, the fowrth drunkennesse, the fifth wrathfulnesse, the syxt contentiousnesse, the seuenth furiousnesse, the eyght sluggishnesse, and the nynth, extremitie of sycknesse.

But

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But with vs, nyne draughts: yea, nyne lẽne draughts: nay, somtime nine & twẽty do not suffice. And whereas the Forefathers gaue no further warrãt, then for the second draught, and seemed to thinke that (passing further then that) concupiscence straight waies crept in, we ar not abashed to breake their boundes, & make concupiscense but a trifling fault in comparison of our beastly excesse. For fyrst to speake of sickneſſe and infyrmities, what knoweth he which taketh the Cup in hand to drink vnto another, whether he haue asmuch delyght to pledge, as he hath to drinke vnto him? or whether the constitution of his body, wyll so well awaye with excessiue drynking, as his owne wyll: then must it follow, that if the Pledger be not of lyke disposition, the Bryncher is guyltie of alluring vnto sinne: And if he were as forwardly disposed as hée, yet at the least hee must bee guyltie in styrring him to continuaunce thereof: In lyke manner, if the Pledger bée inwardlie sicke, or haue some infyrmitie, whereby too much drinke (or drynking, when nature doeth not desyre it) doo empayre his health, and shorten

his

his lyfe, then doeth the Bryncher seeme to bee guyltie of his death: Yea, though he bee of a lustye dyspositiõ and constitution of body, (considering the sundrie sicknesses which growe vppon surfeytes) the Bryncher doth at the least, put a naked Sworde in a mad mannes hande: and is culpable both of his owne transgression, and of his fellowes faulte: this is then one braunche of this droonken curtesie.

But to speake of empayring the credite both of himselfe, and his companion, what greater shame can bee shewed, then to weaken reason and vnderstanding, which are the pryncipall gyftes that we receyue of God: to lese the power, to guyde or gouerne our handes: feete: tongue: and other members, whiche are lent vs of God, to serue him with honour: to bleare our eyes: puffe vp our face: and to cast our heyre: whiche are the ornamentes of nature, to bee vsed vnto the glorye of our creatour: to buylde a kingdome for lust and concupiscence: to chase vertue from our compayny: to bewraye secretes: to become our enemies iesting stocke, and our frienues cause of lamentation: to ronne headlong

into

into euery peryll, to begyn lyke Apes, & to ende lyke Asses: to geue occasion of strife lyke wrathfull Boares, and to yelde vnto the slaughter lyke weaklings and Calues. To conclude, I knowe nothing that maye more impayre mans credite, then of a reasonable soule to become a brute & senceles Beast: and this is the second braunche of this curtesie & friendship which we vse in drynking and Quaffing: Nowe finally to proue that it woundeth mans soule, is euident, in that almighty God hath aswell by his Prophets, as also by his Apostles, so often and so manifoldly reproued & forbydden the same. And we must fyrmely beleeue, that whosoeuer doth wyttingly trãsgresse the counsels or commandements of almighty God, conteined in his holy word, doth manifestly wound and hurt his own soule: in that he doth aggreuate his originall imperfections, & render himselfe more and more culpable of Gods iudgementes. For the Prophet Esai in his fowrth Chap. hath these words: VVo be vnto them that ryse vp early to folow droonkennesse: nowe this word (VVo) in the holy Scriptures is commonly taken for a græuous curse and

threat-

threatning: but the Prophet doth procéede more plainly, saying: In their feastes are Harps and Lutes, Tabrets, Pipes, & vvine: but they regard not the Lord, and consider not the operatiou of his handes: therefore commeth my folke vnto captiuity, because they haue none vnderstanding: their glory is famished with hunger, aud their multytude (or plentye) dried vp with thyrst: therfore gapeth hell (sayth he) and openeth hir mouth maruailous wyde, that their glory, multitude, and wealth, with such as reioyce therein, may descend into it: And againe in his. rrviii. Chapt. speaking of the prowde Potestates, he sayth: VVo bee vnto the crowne of pryde, euen vnto the droonken people of Ephraim, whose great pompe is as a flowre, &c. And speaking against false Iudges and Teachers, he sayth: They are out of the way, by reason of wine, yea, farre out of the waye, through strong drinke. And Salomon in his Prouerbs hath sundry passages against this lothsome vyce: as in the. rr. Chap. he sayeth: VVine maketh a man scorneful, and strong drinke causeth a mā to be vnquiet: who so delighteth therin shall not be wyse. And in the. rrri. Cha. he

sayth:

ſayth: O Lamuel, it is not for Kings, it is not for Kings (I ſaye) to drinke vvine, nor Princes ſtrong drinke: leaſt they by drinking forgette the Lawe, and peruert the iudgement of all poore mennes chyldren: The Prophete Amos in the firſt Chapter, repꝛouing the Pꝛinces of Iſraell, foꝛ wallowing in vayne delyghtes, reckeneth vp the abhomination of a Dꝛonkard in theſe woꝛds: They drinke wine in Bowles (ſayth hee) and annoynt them ſelues with chiefe oyntmennts, but no man is ſorie for the affliction of *Ioſeph*. Micheas alſo in his ſeconde Chapter, taunting and repꝛouing the chyldiſhneſſe, and ignoꝛaunce of the people, ſayth: If a man lye falſely ſaying, I wyll propheſie to thee of vvine, and ſtrong drinke, that were a meete Prophet for this people. And the Pꝛophete Abacuc in his ſeconde Chapter, ſæmeth to ioyne the pꝛowde man and the Dꝛonkard together, where he ſayeth: Yea in deede the prowde man, is as hee that tranſgreſſeth by vvine, therefore ſhall he not endure: becauſe hee hath enlarged his deſyre as the hell, and is as death: And in the end of the ſame Chapter

ter he sayeth : VVoo bee vnto him that geueth his neyghbour drinke : thou ioyneſt thy rage, and makeſt him droonken alſo, that thou mayſt ſee theyr priuities: thou arte fylled with shame, for glorie: drinke thou alſo, and bee made naked, the Cuppe of the Lordes right hande, shall be turned vnto thee, and shamefull ſpewing shalbe for thy glorie.

But to conclude this proposition, although I myght heere alledge, very many other textes of holy Scriptures, which do expreſſedly reproue this lothſome abhomination, I thinke it ſufficient to recyte the wordes of Paule, in the firſt Chapter of his fyrſt Epiſtle to the Corinthians, where (amongſte ſundrye other vyces) hee pronounceth playne ſentence againſt Droonkardes, ſaying: That they shall not inheryte the kingdome of God : And in his fyfth Chapter to the Galathians, and to the Epheſians, hee repeateth (in manner) the ſelfe ſame wordes. This is then the thyrde branche of the fruites which grow by this beaſtly vyce, euen the wrath of God, and loſſe of the heauenly habitation.

Nowe if theſe authorities, examples, counſels,

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counſels, and commandements, ſáme not ſufficient to terrifye vs from falling into this ſwynish and filthye abhomination. I can dw no more, but prayе vnto God, that ſome better learned, and more eloquent then I, maye (by aſſiſtance of his holy ſpyrite) be made able to ſet downe ſuch wholſome leſſons for the auoyding therof, that the excelle and cuſtome of the ſame, maye generallye throughout all Chriſtendome, and eſpecially here in England, be reformed: And the plagues and puniſhmentes by him threatened and pronounced (by his clemency and mercy) may be withdrawne and rempted: So that in all cleanelle and purenelle of hart, we maye praiſe his name: To whome with the Sonne and the holy Ghoſt, be all dominion, power and glory, nowe and for euer.

So be it.

FINIS.